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## BOOK REVIEWS

**תולדות העיקרים בישראל** THE HISTORY OF DOGMAS IN ISRAEL.  
 Prof. DAVID NEUMARK, Hebrew Union College, Cincinnati, Ohio.  
 Vol. I. Odessa. 1913. Pp. xvi-184.

This is the first volume of a history of dogmas in Judaism by one of the foremost Jewish scholars of the present day. A subsequent volume is to complete the history. As to how the history of a dogma should be presented there is of course room for difference of opinion. It is possible to trace the development of a particular doctrine or group of doctrines through a given period, or it is possible to give in more systematic form the teaching of the leaders of Jewish thought in their chronological order; and various combinations of both methods are possible. Dr. Neumark chooses the latter, which, outside of Biblical times, tends to concentrate attention on the particular teacher, and leaves a student uncertain how far the dogma which he represents is only an individual's opinion; but it has no doubt its special advantages, and the student who wishes to take his history in this form will find Dr. Neumark an excellently equipped and thoroughly sympathetic guide.

The study of Jewish dogmas was for a long time neglected. In the words of the late Dr. Schechter, the dogmas of Judaism "were either overlooked or explained away, so as to make them harmonize with the great dogma of dogmalessness" (*Stud. in Jud.* I, 148). It was Moses Mendelssohn's assertion (in his *Jerusalem*) that Judaism has no dogmas, which subsequently provoked considerable discussion. Abraham Geiger and Samuel Holdheim held that there are dogmas in Judaism but no creed as a condition of salvation, while some of their contemporaries were of the opinion that a definite formulation of principles is incompatible with Judaism. Despite the fact that many scholars have since treated this subject quite extensively, it remains to this day an unsettled point of debate.

Dr. Neumark bears the distinction of having produced the first exhaustive study of the subject that has ever been brought out, and as such it is notable. This book, which at the present time is recognized as a standard work abroad, is, I fear, owing to its being written in Modern Hebrew, not sufficiently known in this country. It will

therefore not be out of place to give here a brief outline of this invaluable work.

The method pursued by the author is highly commendable. In the introductory chapters he explains the technical use of the word **יִקָּר** in Jewish literature, which became the specific term for the fundamental principle of dogma in Rabbinic literature and in the works of the mediæval Jewish philosophers. In proving that Judaism has dogmas, Professor Neumark asserts that their history must be divided into four periods: (1) The Period of the Books of the Covenant, i.e. from Moses to Ezra; (2) The Period of the Men of the Great Synagogue, i.e. from Ezra to the Close of the Canon; (3) The Period of the Mishnah; and (4) The Period of Literary Discussion, i.e. from the Close of the Mishnah to the Present Time. The present volume is devoted to the first two periods. Dr. Neumark then proceeds by dividing the Jewish dogmas into various classes. He finds in Judaism Essential and Historical dogmas. The first class consists of (a) The Existence of God, as eternal, spiritual, and unique; (b) Prophecy; (c) Man's Free Will; (d) Retribution. To these four dogmas, which were accepted in Judaism at a very early stage, are to be added two others: (e) The existence of Angels, as intermediary between God and the Universe—a dogma found in the first Book of the Covenant but rejected by the second and practically ignored in all the later authoritative documents in Judaism; (f) Creation, a dogma not found in the first two Books of the Covenant, being first indicated in the third Book of the Covenant. Professor Neumark therefore distinguishes this dogma by the particular designation Essential-Historical dogma. The historical dogmas are (a) Resurrection of the Dead; (b) The World-Hereafter, in the sense of *spiritual retribution* of the soul while being outside of the body; (c) The coming of the Messiah; (d) Torah from Heaven (**תורה** **מִן** **הַשָּׁמַיִם**); and (e) Oral Tradition (**תורה שבעל פה**).

It is gratifying to see that Dr. Neumark did not hesitate to adopt the results of modern Biblical criticism, building his own structure thereon. With the Bible critics he finds in the Pentateuch three covenants separated from each other in time and in doctrine. The first is that of Sinai, known as the Book of the Covenant; the second is the Deuteronomic covenant; and the third is that of Ezra, which combined the so-called Priestly Code with the Code of Holiness. What is novel in Dr. Neumark is the thought that these three covenants are not merely literary productions, which in the course of time became authoritative bodies in Judaism, and that each succeeding covenant was meant to invalidate its predecessor and take its

place, but rather that every code was a dogmatic document, and had its *raison d'être* in that it was meant to protest against certain objectionable beliefs which were sanctioned by the previously existing covenant and were taking a dangerous turn in the minds of the people. Thus the Deuteronomic covenant, being the work of the school of Jeremiah, was a protest against the belief in angels, sanctioned in the Sinaitic covenant but considered dangerous to the belief in the Unity of God by Jeremiah and his followers. The Ezra covenant was in the nature of a compromise between the school of Ezekiel, who believed in angels, and that of Jeremiah, who did not. The compromise was found in the new doctrine of creation. God created everything, the angels also. Before Jeremiah the prophets knew nothing of God as the creator of the Universe. They knew Him only as the moral force in the world, as the judge of human conduct. His unity was thus endangered by a belief in angels. With the dogma of creation introduced by Jeremiah the angel doctrine lost much of its sting, and yet Ezra, who came from the school of Jeremiah, was not in favor of angels, and there are only slight traces of it in the third covenant. All this is very ingenious indeed, and Dr. Neumark is admirably skilful in giving his theory plausibility and a measure of evidence, but it would be too much to say that one is convinced. In addition to these three Biblical covenants there are two post-Biblical documents of a dogmatic character consisting of (a) the form of prayers, benedictions, and public readings instituted by the Men of the Great Synagogue; and (b) the Mishnah. The first of these was meant to emphasize and make familiar the doctrines of the Biblical covenants, and served also as a receptacle for any new belief in the resurrection of the soul. The second document was the last authoritative one in Judaism, and owes its special form to the conditions of its authors' struggle with the new religion of Christianity. As the professors of the new religion had the Bible before them and in it they found support for Christianity, the Mishnah lays stress on tradition as a source of authority. The opposition of the Pauline school of Christianity to the ceremonial law was met by writing down a code developing the ceremonial law in all its details. Besides, it emphasized the theological dogmas in which Judaism differed from Christianity. Thus there is no mention of angels in the Mishnah, the Unity of God is emphasized, and stress is laid on freedom of the will and retribution. The literature after the Mishnah is merely expository and controversial.

It is interesting to note that Dr. Neumark, who is a member of the faculty of the Hebrew Union College — an institution for the

training of Reform rabbis — denies any dogmatic significance to the Rabbinic belief in the Election of Israel, which is so frequently exaggerated by the Reform movement in Judaism. It must be remembered, however, that though Maimonides did not include it in his Thirteen Articles of Faith, the notion of the Election of Israel always maintained in Jewish consciousness the character of almost an unformulated dogma (see Weiss, ד"ר, III, 301; Kaufmann, JQR, II, 424; and Schechter, *Aspects of Rabb. Theol.*, p. 57). Indeed Neumark himself mentions the fact that Judah Halevi regarded it almost as the most important yet unformulated dogma כמעט בבחינת העיקר היותר נכבד.

The religious significance of the Universalism of the Prophets of Judah and Israel is excellently treated by the author, who correctly asserts that the idea of universalism always formed an important link in the teachings of Judaism. It finds its expression in diverse ways in the literature of the Jews in all ages, but cannot be considered as absolutely essential to the teachings of Judaism. Dr. Neumark takes into consideration the chief incidents and turning points in the national history of the ancient Hebrews in their relation to the development of religious ideas, and the writings of the prophets naturally assume for him a new importance. They do not record a particular series of historical events; they embody the religious thoughts of successive generations.

In a very fine manner Dr. Neumark differentiates the philosophic conception of the world from the prophetic conception. The philosophic conception is based upon some outer senses, while the prophetic conception emanates from the soul to life. The ethical conception of the world is the natural result of this relation, and he justly asserts that as long as this ethical conception is not based upon a cosmological foundation, so long will it lack substantiality. It was this task that Judaism had to take up. Jeremiah was the first one to develop this cosmological view. He formulated the idea of an ethical God who is also the creator of the universe.

In the chapters devoted to the Immortality of the Soul and the question of Sheol, the author endeavors to explain the reason why the Old Testament has no reference to Immortality. He believes that the founders of Judaism surely had a certain definite conception of the Immortality of the Soul, since they seriously pondered on the significance of the soul and its place in the universe. It would be altogether wrong to assume that such men regarded the soul as a matter of passing nature. They believed that the soul of the individual is rooted within the soul of the multitude and that the immor-

tality of the soul of the individual is entirely connected with the eternity of the soul of the multitude. The idea of immortality must have been present in the minds of some of the founders of Judaism. The belief in a life after death was connected with the belief of Sheol, a belief which the Israelites commonly shared with the most primitive peoples. It is, however, certain that even in the Biblical age Sheol did not represent, for the Hebrew mind at least, all the possibilities of life after death. For some of the Psalmists Sheol was a state from which it is possible to be saved. The doctrine of the Immortality of the Soul gradually became an integral part of the Jewish Creed.

The concluding chapters of the volume deal at length with the problem of the Resurrection of the Body and its place in Jewish literature and liturgy. Interesting is Dr. Neumark's treatment of the controversy between the Pharisees and the Sadducees concerning the doctrine of Resurrection.

The book is in style and form a refreshing contrast to Dr. Neumark's other works. His point of view, spirit, and method of treatment are historical, showing throughout independence of judgment, and at many points he does not hesitate to depart from prevailing views. The book is the product of much labor on the part of the author and will repay careful study, and those who are interested in the subject will read it with pleasure and profit. Dr. Neumark's work fills a long-felt want, and we only regret that owing to the present war the publication of the second volume is unavoidably delayed.

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**ARCHÆOLOGY AND THE BIBLE.** GEORGE A. BARTON, Ph.D., LL.D. American Sunday School Union. Philadelphia. 1916. Pp. xiii, 461. \$2.00.

Professor Barton's beautiful book, of 460 odd pages of matter, 111 plates, and 9 maps, was prepared at the request of the Board of Managers of the American Sunday School Union primarily to meet the needs of Sunday-school teachers and scholars. In any criticism of the book that fact must be kept in mind, for the method of presentation chosen was one calculated to avoid arousing the dogmatic prejudice which would almost inevitably follow the introduction of questions as to the historical value of some of the Old Testament material.

The book for the most part fulfils the purpose for which it was written, namely, to form such a collection of the material and so to